NEW-ENGLAND GALAXY.

TO RAISE ESTEEM, WE MUST DESERVE OTHERS; TO PROCURE LOVE, WE MUST PLEASE THEM.—DR. JOHNSON.

No. 169. FRIDAY, January 5, 1821. Vol. IV.

BOSTON.

PUBLISHED EVERY FRIDAY EVENING, BY

JOSEPH T. BUCKINGHAM,

EDITOR AND PROPRIETOR;

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Christmas & New-Year Presents.

A VARIETY of interesting and useful Books for Children and Youth, for sale by THOMAS WELLS, at No. 3, Hanover-Street, and No. 22, Market-Street; Brewer at the New Bookstore, No. 38, Union-Street; where may be found a good assortment of Bibles, Pocket Books, Account Books, and Stationary, wholesale and retail. Likewise, recently published as above, new editions of SCHMID'S TALES and HEBER, large and small types, in various bindings.——This day published, and ready for sale a neat edition of the Sisters, an interesting story for youth, by Mary Ann Kilner; price 25 cents. An edition of this pleasing little story was published a few years since by Munroe & Francis, of which there remain some for sale.

Dec. 29.—3w.

SHELL COMBS.

200 LADIES elegant high top TORTOISE SHELL COMBS, comprising the most extensive assortment in Boston; just received, and for sale at fair prices, by

JOHN ASHTON & CO.

No. 3, CORNHILL.

Dec. 28.

Health, Beauty, a Clear Skin, and a Good Complexion.

SOLD at the MUSIC SALOON & VARIETY STORE, No. 24, Market-street, (Up Stairs) Entrance 3d door below Franklin Avenue, *VINCENT'S GENUINE GOWLAND'S LOTION* stands unrivalled for Clearing the Face and Skin from all Eruptions, Freckles, Extraordinary Redness, Effects of Sudden, Heats, and Tumours, Scorbutic Impurities, and Dryness of the Skin, all Blotches and Pimples, from what cause arising. Hard Lumps or Knobs in the skin, the Gloomy or Oily Appearance, livid and sallow, Pulsings, Thickness and Opacity, each for Clearing and Improving the Complexion.

Dr. Gowland, the original inventor of this celebrated Lotion, was Apothecary to the Household of his late Royal Highness the Prince of Wales and at that time prepared and sold this Lotion in his practice, with infinite credit to himself and advantage to the public, being a most efficacious, safe and valuable Preparation for external Scorbutic Humours, and diseases of the Face and Skin, was never yet discovered. It has the directly opposite qualities and effects of all other Lotions; for instead of repelling the humours, which nature is labouring to throw out upon the surface, thus of Gowland gently and kindly opens the pores, extracts and dulcifies the morbid virus, and restores the fluids and skin to health and clearness.

The most delicate constitution may apply this fluid without the smallest hazard, for a more benign Remedy is not in all Nature.

The ladies are seriously assured that all the Cosmetics ever yet discovered do not possess, in an hundredth degree, the good qualities of this Lotion, as a Clearer and Beautifier of the Skin; Pimples, Tetters, Ringworms, Spots, Tan, Redness of the Nose, &c. are often peculiar to tender and delicate Complexions; by the regular application of this Lotion once a day, or twice or thrice a week, the skin and fluids are gradually cleansed and cooled, and assume that clear transparent white and red, which denote them in a healthful state.

Those ladies who justly appreciate their inspiring charms will ever entertain, with dearest fondness, this companion of the toilet; as in truth, nothing has ever yet been discovered comparable to its Effects and Excellence. Nov. 24.

Elegant Rich Gilt Buttons,

OF NEW PATTERNS.

WILLIAM C. HALL has removed from Brattle-Street to No. 54, Market-Street, ten doors from Court-Street, and has for sale at the

London Clothes & Hat Warehouse,

Received by the late arrivals,

Cases of elegant rich Cloths and Kerseymeres, French and English superfine; London Beaver Hats, John Cubley & Co. $7, 5, 4, 3 and 2; 10 pieces black Silk Velvets; 600 gross rich gilt Coat and Vest Buttons, of the latest London patterns; 20 pieces English, French and Italian Silk Vesting, new patterns; 60 pieces Kerseymere, Tolinet, Marseilles and Valencia Vestings; 10 pieces Cassans; 600 black, blue, buff, white, striped, spotted Kerseymere, Silk, Marseilles, Tolinet and Valencia Vests, 2 to $4; black twilled Silk, for surtout linings; 100 blue Surtout and Frock Coats, 13 to $20; 300 blue and black Coats, 16 and $24; 600 pair black, blue, colored, double milled Kerseymere and cloth Pantaloons, 7 to $10; Stockinet do. $4; Nankin do. $2; 60 lbs rich Mohair or Scarf Twist, warranted not to fade; 400 lbs Marshall's patent Thread; 3000 gross Bone Moulds; Brass and Iron Pantaloon Buttons; Silk Coat and Vest Binding; black and brown Linen; 10 dozen Silk Purses; Mohair and Silk Buttons; drab Tabby Velvets; 10 gross Buckles, for pantaloons.

The above comprises as good an assortment of fine Cloths and Kerseymeres, Buttons, &c. as can be found in the United States, wholesale and retail—cheap for cash.

☞ Clothes made in the latest London fashion, and best manner. Nov. 3.

Ancient & Honourable Artillery Company.

JUST published, and for sale at the Bookstores of Messrs. Wells, Hanover-Street, Munroe & Francis, Court, and Benjamin Loring, Scollay's Building,

The History of the Ancient and Honourable Artillery Company, from its formation in the year 1638, to the present time, compiled and arranged from ancient records.

Subscribers are requested to call for their books, at the office of S. G. Simpkins, Esq. Court-Square.

Dec. 15.

Imperial Tea, Mace, Groceries.

DANIEL L. GIBBENS

HAS just opened at No. 42, Marlborough Street, a few packages of

IMPERIAL & HYSON TEA,

AND ONE CASE OF MACE,

Fresh, and equal to any ever imported. Also, Hyson, Young Hyson, Hyson Skin, and Southong

TEAS;

Leaf, Lump, Havanna, St. Croix, Siam, Double-boiled and Sugar House

SUGAR;

Muscatel, Sultana, Cluster, Catherina, and Malaga

RAISINS;

Buck Wheat FLOUR;

Madeira, Sicily Madeira, Vidonia, Port, Claret, Sherry, and Lisbon

WINES;

Welch's and Baker's

CHOCOLATE & SHELLS;

Wax, Spermaceti, Mould and Dipt

CANDLES;

Lorillard's Maccaboy and Rappee SNUFF;

Cavendish and Fine cut TOBACCO;

Fresh PRUNES, FIGS, CASTANA NUTS, ALMONDS, FILBERTS, and TAMARINDS; Old and New CHEESE; with a good assortment of other GROCERIES, as usual, all at moderate prices. Dec. 15.

WRITING.

THE subscriber has opened an Evening School for teaching WRITING, on his old plan, and BOOK KEEPING, by Double Entry, on an improved plan; in the room occupied by Mr. ELLINWOOD, as an Academy, immediately over No. 18, Cornhill.

Those who have heretofore attended, or those who may wish to attend, will find due attention paid to their calls. GERSHOM COBB.

Dec. 11.

LINEN GOODS.

JOHN FOX, No. 12, Market-row, (up stairs) has just received for sale—a few pieces 6-4 Scotch Linen Sheeting; 4-4 Linens and 4 4 stout Cotton Shirtings. Also, a large assortment of prime Irish Linens; 5-4 and 6-4 Sheeting; Diapers; fine Cambrics and Cambric Hkdfs. with colored borders.

☞ A discount will be allowed to all purchasers, who prefer paying specie, or Bank Bills, of equal value to Gold and Silver. Nov. 15.

French, Spanish, & Italian Books.

C. BINGHAM & Co. at their Bookstore, No. 45, Cornhill, have just made a valuable addition to their Stock of FOREIGN BOOKS, among which are,

The NEW TESTAMENT, in French, Spanish, Italian, Dutch, Portuguese, and German—neat editions, bound, at $1,50 each.

FRENCH BIBLE, a fine edition, neatly bound, 12mo. $3.

Also the complete or select works of the best Foreign Authors, viz.

FRENCH—Fenelon, Pascal, Massillon, Bossuet, Moliere, Racine, Corneille, Voltaire, Crebillon, Regnard, Gresset, Boileau, Delille, De Stael, De Genlis, Rousseau, Marmontel, Florian, Chateaubriand, Montesquieu, Vertot, Mably, Condillac, Levisac, Cabanis, Cuvier, De Pradt, Le Sage, Rochefoucauld, &c. &c.

ITALIAN—Tasso, Ariosto, Dante, Boccacio, Metastasio, Goldoni, Alfieri, Guarini, Soave, Rosa, Bartola, Pignotti, Pulci, &c.

SPANISH—Various editions of Don Quixotte and Gil Blas, with the works of Quevedo, Melendez, De Solis, Iriarte, Montengon, Quintana, Isla, &c.

PORTUGUESE—The Lusiad, De Costa's History of Portugal, Portuguese Selections, &c. &c. A few Works in DUTCH, GERMAN and RUSSIAN.

Dictionaries and *Grammars* in all the above Languages.

☞ Orders for Books from any part of Europe, are solicited.

☞ Besides the above Foreign Books, C. B. & Co. have a large assortment of Books in the English Language, which will be sold as cheap as they can be purchased elsewhere. Dec. 1.

BLACK PLUMES.

DANIEL MESSINGER, No. 15, Newbury-Street, has just received from France, two cases of elegant

BLACK OSTRICH PLUMES.

He has also on hand a good assortment of WHITE, DRAB and FANCY ditto. His assortment of

LADIES', MISSES' *and* CHILDREN'S

BONNETS,

Is not inferior to any in Boston. He has constantly on hand

GENTLEMEN'S SUPERFINE BEAVER AND

CASTOR HATS;

IMITATION BEAVER HATS,

In the manufacture of which he has been making improvements for TWENTY-FIVE years, and which he will warrant equal to any in the country, and sell on as good terms. A very general assortment of

HATTER'S FURS AND TRIMMINGS;

1000 Russia HARE SKINS;

TABBY VELVET, by the piece or yard.

☞ He has an experienced FINISHER and TRIMMER, who will attend to altering and trimming

SECOND HAND BONNETS,

In the newest style. Oct 27—3m.

White Ponges and Pelong Satins,

EXTRA LARGE

SILK UMBRELLAS,

FOR Sale by DANIEL MESSINGER, jun. Nos. 8 and 11, East end of the Old State House, together with an assortment of

Gentlemen's Superfine Beaver Hats,

From his Father's Manufactory, second to none in the United States.

IMITATION BEAVER HATS.

GENTLEMEN'S BEAVER GLOVES.

A large assortment of articles in the HATTERS' LINE, consisting of

Binding of various patterns;	Rounding Knives;
Gallipot Bindings;	Cutting do.
Glazed Ginghams;	Hat Blocking;
Bow Strings;	Lacings;
Skivers;	Hatters' Baskets;
Velures;	Hat Irons; &c.

Particular Note—Old and Second Hand Drabs—MILITARY CAPS, Chapeau de Bras, made at short notice. ☞ Old Hats cleansed and repaired. Nov. 3.

MISCELLANY.

PROFESSOR EVERETT'S DISCOURSE.

FROM THE N. Y. AMERICAN.

We publish an extract, given in the Boston Daily Advertiser, from a sermon of Mr. Everett, rather as a specimen of pulpit oratory not very common in this or any other country, than as meaning to convey an assent to the doctrines inculcated, certainly with much force and eloquence, by the reverend divine. No general maxim we believe to be better supported both by reason and experience than that, for the benefit of society and the sake of religion itself, public worship ought to be independent of, and wholly unconnected with, secular administration. That the surest support of every just political system is to be found in the morals taught by Christianity is undoubted, and it is the province as well as duty of every government to aid and fortify religion by the encouragement and protection of those morals, which are both its root and fruits. But the spirit of Christianity is not to be enforced by worldly legislation, and its outward observances, if not flowing from that spirit, may be, and have been, productive of at least as much evil as good.—The form of worship and abstract doctrines of religion are, and ought to be, matters of private judgment, and should not be associated with, or regulated by, government. Where every one can read, and every one has a Bible and means of religious instruction, our belief, as it cannot be influenced by, does not require the aid of, human laws, and its public indication by an open adoration of the Deity, and the support of those who officiate in his worship, ought to be the free-will offering of piety and a sense of duty, not the compulsory contribution of indifference or scepticism. Men, when forced to act, revolt as much against the end to which they are directed as the force which compels them. This is particularly true with regard to religion—oblige an infidel to support it, he directs his clamour and hate against the object for which he is taxed. Force the careless and worldly man to do the same, and he is enlisted at once against the cause of which he would otherwise have been in time a willing supporter. Leave them both to follow the course they may choose, and the one may become a believer, the other will probably be a devotee. Such have been the results of uniting religion and government, at least in later times. In France the nation proclaimed Atheism, because they associated Christianity with the tyranny they execrated. In England the enemies of the government are the enemies of the church, and a revolution would certainly destroy both. While in this country, where religion is free, our government might undergo any changes without affecting the moral foundation on which all good political order must be built. So may it ever be; may we never see our religion perverted to political uses, nor our politics subservient to the abuses of religion.

STATE OF SOCIETY IN GERMANY.

FROM THE QUARTERLY REVIEW, NO. 46.

A warmth of heart, an enthusiasm of feeling, a kindness of disposition, which attaches the more strongly the more it is known, a perseverance in intellectual pursuits, and a general honesty in all their dealings with mankind, render the inhabitants of that extensive assemblage of states which Germany comprizes, as a body, one of the most estimable people upon earth. But these very qualities which we so admire are liable, on the other hand, to be perverted in the most mischievous manner. The sincerity of the Germans exposes them to be the dupes of others to a dangerous degree; their enthusiasm is apt to evaporate in absurd projects, and their perseverence to degenerate into obstinacy. In the distribution of the elements to the different powers of Europe most competent to wield them, a writer of some celebrity among the Germans has given to the English the empire of the seas; to the French that of the land; and to his countrymen the dominion of the air; and certainly, one of their most distinguished characteristics is a tendency to speculation rather than to action. The composure and secrecy of debate on grievances suit the genius of the German better than any sudden exertion for their removal. His imagination dwells with delight on gloom and mystery to the neglect of all its gayer and more airy fancies, whilst the milk of human kindness with which his bosom may be stored is apt to turn to a mixture of ferocity and sentiment extremely disgusting. Hence this country has at all times been fertile in secret and peculiar associations, into which its natives have entered with an enthusiasm totally unknown in other parts of the world; and which is particularly striking when contrasted with the unfitness for all hidden plots and conspiracies which has been remarked in their neighbours the French.

To that most ancient of all associations, Free-Masonry, succeeded those which combined for religious purposes. These again were followed by the Secret Tribunal and the Illuminati, under their several denominations. And thus, in tracing the history of these societies, we shall at once perceive that the Tugendbund of the present day, and others of a similar description, in Germany, are only branches from the same stock, and derive their origin from a much more ancient date than is generally supposed. They were formed in the outset for purposes purely patriotic, but have since assumed a very different complexion. It must not however be imagined that the different associated bodies which we have thus briefly recapitulated were all equally pregnant with danger to the community; for the most part they appear to owe their existence to the pure love of mystery and mysterious union. Some, as the Moravians, met together for motives simply religious; others for philosophical objects, as the Alchemists, and those who, with the Rosicrucians, dealt in the occult sciences. Amongst the Illuminati, it is true, although the greater part were Mystics and Visionaries, like Jacob Behmen and Swedenborg, there appears to have been a class whose ultimate object was political power; and the equality introduced by the institutions of Free-Masonry has certainly had a tendency to encourage the democratic spirit.

It would be equally unjust to confound with that love of mystery which we have remarked among the Germans that readiness to embark in plots and conspiracies for which the people of the south of Europe have always been distinguished. They proceed altogether from opposite qualities. In the one case, from a restless and designing turn of mind; in the other, from an inert and irresolute disposition. Neither the people nor the literature of Germany are, in our opinion, appreciated as they ought to be in this country. The one is undervalued, the other little known. Disconcerted as we may reasonably be by their phlegm and sapidness, the worth which lies beneath escapes our observation, and when fatigued by the length, or disgusted by the sentiment of their compositions, due weight is not given to their intrinsic value.

A Noble bard of ours, albeit unused to the cheerful mood, has painted the peasantry on the banks of the Rhine as a race 'with faces happy as the scene:' our present traveller, [T. Hodgskin,] however, finds their 'looks sallow and unhealthy;' which he attributes to 'the quantities of sour black bread which they devour, and to indulge in unwholesome beverages.' From such opportunities of observation as we have enjoyed, we should have been inclined to agree with the poet, and pronounce that there is an air of content, a primitive simplicity and civility of manner, belonging to them, which perfectly harmonizes with the richness of the scene. The household comforts, which we find it stated 'the peasant may be inclined to neglect from a preference to externals in dress,' are not always within his grasp. The farmer is, generally speaking, in good circumstances, as the land (in the south of Germany especially) is turned to the best account; but the cultivators of vineyards are commonly poor, since the produce of their labours must always be precarious, and they seldom lay by against a bad season the superfluities of the good.

A landlord of an inn is every where an important personage; from 'mine host of the Garter' to Boniface and his compeers of later date. In some parts of Germany, and still more so in the Tyrol, their consequence receives a great increase from much of the country traffic falling into their hands; and there is something extremely amusing in the stateliness and solemnity with which they are described as dispensing the honours of the table d'hote.

Excepting in the case of Weimar, which has some peculiar advantages in its literary circle, the society of a small German court does not hold out any thing very lively or intellectual; its chief merit appears to consist in the absence of every thing which resembles pretension, and of all dread lest the reputation for cleverness should be tarnished by failure. In this country, where wit and talent abound, an assemblage of the beaux esprits by no means ensures a quick flow of conversation; and a very dull evening is often the result of a reunion of the choicest materials. Madame de Stael describes the German women as for the most part less timid than the English, and states that it is perceptible how little they are accustomed to associate with men superior to themselves, or of whose judgment they entertain apprehension. Our author speaks of them as too lowly and obsequious; and complains of the want of respect or gallantry with which they are treated. Of external forms of civility, there is certainly no lack, but the sentimental enthusiasm which animates the female race in Germany may be somewhat too much at variance with the boisterous amusements of the male part of the creation, whose chief delight consists in breaking and training numerous studs of horses.

The great cause of the irregularities which prevail at the German Universities is—the want of power to enforce discipline. What authority can the superiors be expected to maintain over students whose attendance is entirely dependent on their own caprice, and who, when tired or dissatisfied with one seat of instruction, can transport themselves, without ceremony, to another? It is obvious, that no attachment like that which binds our English youth [illegible] college at which they were bred up, [illegible] the masters under whom they were trained, can exist amongst those who are constantly shifting the scene of their studies.

The range of sciences taught in a German University is extremely extensive. On looking over the Appendix to Mr. Hodgskin's book, we perceive a most formidable array (not less than an hundred and forty-eight, we believe) of lec-

tures given at Gottingen in the course of half a year. Amongst these are lectures on psychological, philological, pathological—for the course embraces merely common to that dull round of wholesome learning which forms the staple of our college education. Hence the German students are all speculative to a degree far surpassing even the highest flights of those in our northern capital; and all are puffed up with the most absurd notions of their own superiority to the rest of the world,—with their perfect utmost to introduce a new order of things and to become the regenerators of Europe.

However atrocious the act by which Kotzebue fell, yet it must be acknowledged that no individual has so materially contributed as himself to bring about that wild and unprincipled frenzy among the German youth, of which he has become one of the earliest victims. In the act of thrusting forth, like 'the lofty Greek tragedians,' as a teacher of moral prudence, high actions and high passions best describing,' his dramatic compositions convey neither sound morality nor practical good sense; and the incidents and feelings which he delights to describe are, for the most part, only remarkable for the grossness and extravagance which belong to their conception. His pen was most prolific, and his popularity excessive—and it is to the abundance of such writings as his that Germany owes much of the mischief to which she is at present exposed.

But whilst we blame the German authors, we ought not to pass unnoticed the conduct of the professors. As guardians of the rising generation, it is more especially their duty to preserve their pupils from the errors to which youth and inexperience in all countries are liable. Here, however, we find the tutor himself at the head of the malcontents, and we discover that the literary men of Germany, instead of directing the public mind to legitimate objects by legitimate means, and attempting to compose the ferment which prevails, are rather inclined to evoke the demon of discord, and have even, in one instance, not scrupled to sanction by their approval the crime of assassination. Where the pastors thus wander, can we be surprized that the sheep should go astray?

BOSTON.

FRIDAY EVENING, JANUARY 5, 1821.

THE CONVENTION.

This body which has been in session about eight weeks, will probably soon terminate its sitting. It is very natural to ask, and the question is often asked, "What has the convention done?" The answer is ready—Nothing—absolutely, nothing, that will be accepted by the people; except indeed the alteration in the commencement of the political year. Has it adopted any measures to lessen the state expences? No—none. By the separation of Maine, Massachusetts has lost one third of her population, and her judges and legislators are relieved from one third, (probably more,) of their labours. The judges of the supreme court are relieved from two journeys in a year of five or six hundred miles. Is there no reduction of salaries in consequence? No—not one cent. The little state of Massachusetts must still have as many judicial officers, and pay them as high salaries, as when she had three times her present territory, and a third more inhabitants. Every article of produce has fallen from 20 to 50 per cent. within a few years. The farmer and the mechanic are compelled to submit to low prices for their produce and manufactures, and to many deprivations in consequence, and they had a right to expect that the convention would devise some method to reduce the expenses of government, either by reducing salaries or the number of salary-taking officers. The convention itself will cost the state $70,000, at the lowest calculation—and who is to pay it? Not the judges—not the clergymen—for they are all of the privileged orders; not the stockholders in banks—their tax goes to enrich the funds of Harvard college, (already extensive enough to buy every man's vote in Massachusetts, and to raise an army to revolutionize the nation.) But the farmer and the mechanic—the labourer, and the shopkeeper—who, with taxes, rents, fall of produce and labour, bad debts, and, though last not least, the whole burden of military duty, are in a most hopeful and flourishing way.

We predict—we "always foresee things"—that the next convention will not be composed of judges, and ministers, and those who receive salaries, and therefore cannot in the nature of things be disinterested voters on these subjects—but of the plain, and honest, and intelligent, and unsophisticated, and tax-paying citizens.

POLITICAL FRIENDSHIP.

It is surprising to perceive what a change circumstances produce in opinions. The mutations of political orthodoxy were never more apparent than in the good feelings of the leading politicians of Boston, as expressed towards the venerable John Adams, who has been alternately, the object of idolatry and of contempt to both political parties. Yet we believe he has never changed his sentiments, but has pursued one bright, consistent, unswerving course through evil report and good report. We do not pretend to decide on the propriety of all his measures while he was president of the United States; but that he always acted from the purest motives, and that his conduct was directed by a firm and honest adherence to his principles, adopted after long and industrious deliberation, we never doubted. We recollect that for some years succeeding 1798, his character, his principles, and his administration, were standing themes for the adulation of the federalists and for abuse and slander to the democrats—and the ironical title of "Duke of Braintree," and the more serious appellations of "British partisan" and "hoary-headed incendiary," were among the epithets by which he was known to the latter party. In 1806, or thereabouts, having expressed his opinion on the conduct of the British Cabinet, Mr. Adams became the idol of Democracy, and consequently the *antipathy* of Federalism; and at some public *federal* festival in Boston, (whether on the fourth of July, or on that greatest of all the days in the year—artillery election, we cannot tell) this very decorous and respectful toast was given—

"The honourable John Adams—once a man and twice a child."

For two or three years past, the asperity of our political demagogues seems to have been softening; and federal papers once more teem with eulogies upon the man they have formerly laughed at and despised. At the opening of the Massachusetts Convention, Nov. 1820, Mr. Adams was unanimously elected president of that body; and on his declining to accept the office, the honourable Chief Justice, drew from his pocket a string of resolutions, ready cut and dried, with a preamble (written probably with the same pen as his famous charge to the Hampshire grand jury) in which were recapitulated and held up to popular applause, some of the most prominent acts of Mr. Adams's life. What must be the feelings of the venerable patriot, when he reflects on the inconsistency of man, and the mutability of principle in political parties! May he not say with a celebrated personage of former times—"*I* have put on *righteousness* and it clothed me; my *judgement* was a robe and a diadem. The *righteous* shall hold on his way, and he that hath *clean hands* shall be stronger and stronger. But as for *you all*, do ye *return*, and *come*, now, for I cannot find *one wise man* among you."

THE QUEEN OF ENGLAND.

We know not why the American people should feel any more interest in the trial of the British queen, than in that of any other woman, yet a general sentiment of joy seems to pervade almost every heart and light up almost every countenance that we meet, since the news of her acquittal. It may, however, be doubted whether the conviction of her innocence is very general; on the contrary we believe that few persons doubt that she has been guilty of offences against decency and morality, enough to exclude her from the society of all honest or modest females. But

"These wicked creatures yet do look well-favour'd,
"When others are more wicked"—

And whatever may have been the vices of the queen, though she were as spotted with impurity as the leopard, as leprous as debauchery itself, who would not look upon her with pity, with complacency, nay, even with approbation, when her life and conduct are contrasted with those of her accuser? Who will not think her chaste and virtuous enough to share the crown and the throne of George the fourth?

The third reading of the bill of pains and penalties against her majesty, was, on the 6th of November postponed to that day six months. This decision, which amounts to a final rejection of the bill, produced the greatest rejoicings in London. Illuminations were pretty general, for several successive evenings. What will be the effect of this event, in the British Cabinet, time will shortly disclose. It was said that the "earls of Liverpool and Harrowby had expressed a desire to retire, just at the moment when preparation is making to turn them out."

MASSACHUSETTS PEACE SOCIETY.

We had intended, by way of introduction to some extracts from Mr. Quincy's Oration, delivered at the late anniversary of the Peace Society, to have made a short exposition of the constitution and the views of the gentlemen who compose it. Our Correspondent D. has performed the labour for us.

Mr. Buckingham,

The "Massachusetts Peace Society" held their anniversary on the birth day of our Saviour. The interesting religious services of the evening, and the able, and eloquent oration of the honorable Mr. Quincy, amply repaid the attention of a crouded audience.

The society has been the subject of strange [illegible] and misrepresentation, and its principles, and its purposes are little understood by the public at large; a few remarks may tend to illustrate them.

The association of a few gentlemen, some years since, who saw and deplored that military fanaticism which was pervading the country, laid the foundation of the society;—they determined to oppose a delusion which has buried every past Republic in the ruins of ambition,—their cause was strengthened by the publication of "*a solemn review of the custom of war*,"—a pamphlet which does credit to the pen of a master. The subject being thus laid open to discussion, the gradual influx of light has swelled the ranks of the society to a respectable number, and given it the aid of nearly twenty auxiliaries in different parts of the union; several *similar societies* have also been founded in Europe.

The object of this institution is to diffuse such information on the subject of war, among the great body of the people, as shall counteract the desire of *conquest*, lead the country to oppose, with the irresistible voice of public sentiment, nay, but *defensive war*, abolish privateering, that licenced mode of piracy, and mitigate the evils of necessary conflicts with foreign powers.

Some members of the society it is true hold with the quakers, that all war is unlawful; but this is by no means the general creed which will be obvious to any one who looks over the list of members; where may be found the names, not only of our most celebrated scholars, and statesmen, but of many who have bravely defended their country; many who still hold respectable military commands. I need only mention that the venerated Strong was at the same time the active general of our forces, and the member, the friend and the patron of the Peace Society—his consistency of character will silence cavils against the cause, wherever he is known.

Never, perhaps was there a nation which needed more the labours of such a society; the resources of our country—the enterprize of our citizens—and above all the splendour of our victories, tend to divert our attention from the warning page of history—that only remaining monument of ancient, and I had almost said of European freedom. D.

Mr. Quincy begins his oration with "a bird's eye glance along the horizon of human history," and perceives that man, in every age and condition has been the foe and murderer of "brother man." He proceeds to enquire under what auspices, with what hopes, from what circumstance in the social, moral, or intellectual condition of man," the endeavours of the Peace Society can "derive encouragement, or even countenance."

"Is man less selfish, less craving, less ambitious, less vindictive now than formerly? If all the old ingredients, which compose human nature, are still boiling in the crucible, what reason to expect that future experiments will materially differ from the past? If in every nation under heaven, there be, at this day, ten thousand times more swords than ploughshares; more spears, than pruning hooks; if every where, war be taught as a science, and success in it be the theme of the sober applause of the few, and of the mad exultation of the many; on what ground rests the opinion that any, much more every, nation of the earth will abandon a system, which, from the beginning of the world has been, and to this hour is, among all nations, a chief object of pursuit, and the principal foundation of pride and of glory? If all, or at least, if the greater part of nations do not concur, in abandoning this system, can any one nation abandon it safely?

These are questions, which the spirit of patriotism asks, half doubting, half consenting, as it ponders purposes such as yours, noble, generous, elevated, in their conception and principle, yet apparently repugnant to the known propensities of our species, and contravening the established course of human conduct in every period of history.

These are questions, which the spirit of war asks, half fearing, half sneering, as it stands, like its great progenitor, "with nostril wide, upturned, into the murky air, scenting its prey."

The orator attempts an answer to some of these questions, alludes to all of them while considering the causes of war, notices some circumstances which afford ground of hope that war may be limited in its ravages, if not restrained altogether; and then offers to his coadjutors some encouragements to persevere in their labours.

We shall proceed to offer a few extracts, which we think will be read with pleasure, premising, what perhaps every reader will already have suggested to himself—that high-coloured and glowing as some of these passages may appear, they lose much of their force and beauty on paper. The peculiar style of Mr. Quincy's eloquence was never more felicitously displayed than in the delivery of this address. The first passage we shall offer is that, in which ancient and modern modes of warfare are contrasted.

"The earliest record of wars is that of the Israelites, about fifteen centuries before the Christian era. On taking a city, they destroyed utterly men, women, and little ones. Sometimes the people were made tributaries and slaves. At others, nothing that breathed was left alive. Notwithstanding this, it does not appear, that there was any thing peculiarly savage [illegible] ii. 28. [illegible] xx. 13.

in the character of the Israelites. Although they acted under a sense of the divine command; yet there can be no doubt that the principles, on which they conducted their wars, were perfectly in unison with the general rules of warfare, recognized by all nations, at that period of society.

Homer, who, next to the sacred writers, is deemed to give authentic accounts of the manners of the earliest times, witnesses that our species had made no material moral improvement in the principles, regulating the code of war, during the three or four centuries which elapsed between the invasion of Canaan and the siege of Troy. Chieftains steal into each others camps, and massacre the sleeping, in cold blood. Captives are immolated to the manes of Patroclus. The dead body of Hector is dragged in triumph about the walls of his native city, in the sight of his bereaved parents, consort and countrymen.

During the entire period of ancient history, the rights of war included the right of extermination, so inherent in the conqueror, and to the vanquished there inhered no rights; neither of life, or liberty, or property. This form of ancient society made no difference in the efficacy and universality of this principle. Kings, emperors, consuls, were all occupied in one chief concern; that of training and leading their followers to the sport of destroying the human species, under the names of enemies; and for this purpose, enlarged on all sides, and to their utmost extent, the rights of conquest. Republics were, in this respect, no better than monarchies, and precisely, for the same reason; because in those, as in these, the many were needy and ignorant, and the few, cunning, ambitious, and interested.

It is necessary only to state these facts to convince every mind that war is conducted in a better temper and is of milder aspect, at present, than in former times. It is, however, important, and will be illustrative of the general scope of my argument, to remark, that the amelioration, effected in the conduct of wars, has, chiefly, resulted from the improved intellectual and moral condition of mankind, rather than directly from the military class itself. Almost all the amelioration in the art of war may be traced to the effect of domestic influence upon the warrior; his regard for character at home; and the fear of incurring contempt among his own countrymen. So far as we can form any opinion of the conduct of European armies, at the present day, when in the field, they are nearly, if not quite, as wanton and licentious, as formerly. Love of plunder is as strong in the breasts of modern, as it was in those of ancient warriors. They have no more shame now, than in former times, at growing rich on the spoils of the conquered; but think it, as much as ever, a great and glorious matter, if going to war beggars, they return from it unbobs. The chief restraint, which has been laid, in modern days, on the spirit of ancient warfare, may be traced to the improved moral sense, and the direct moral influence of men in civil life. This moral sense is not yet sufficiently elevated to be offended at the bringing home, by military men, of gold, silver, and merchandise, plundered from enemies. And accordingly, the military, at the present day, grasp at these with avidity.

But the moral sense of the period does relust at entailing, in perpetuity, the miseries of conquest upon the persons of the vanquished. In consequence, military men bring home no more captive females as mistresses and servants; nor do they reduce vanquished males to the condition of slaves for life;—except, indeed they happen to be black; a case, for which the moral sense of the age has not, as yet, every where, provided.

An exception, indeed, must be made to these remarks, in relation to that strange, mysterious, semi-savage code, called "the law of honor." However criminal, in a moral, and however ridiculous, in an intellectual point of view, this code of unwritten law is, yet it has had, unquestionably, a favourable effect, in softening and elevating the military character. The necessity of killing, or being killed, which this law prescribes, at the call of any one, who may deem himself injured, or insulted, has had a direct tendency to curb the insolence and overbearing humour, natural to man, exposed to the temptations inseparable from a life merely military. It is a law of restraint calculated to influence those, who, recognizing no law contravening the will of their officer, are only to be kept in awe by the apprehension of personal danger. The law of honor, therefore, by putting every military man, at the mercy of every one, who chooses to call him to combat, results in this, that those, who are, professionally, without law become a law to themselves, through fear of consequences. The operation of the law has been conformable to the anticipations of the iron-clad legislators, who promulgated it; the perpetual appeal to personal danger, which this law establishes, being found, in most cases, to operate, like a charm, on these fighting spirits. For, although fear is a term, not admitted into the military code, yet it is found by experience, that, in all dangers, except those, which are included in their contract with their commander, and in those, to which habit has made them familiar, this class tremble quite as much as other philosophers.

Another effect of this code has been that, under its influence, fighting, and killing were no other, is, no longer, even in the field, a matter of blood, but a matter of business. Military men are cool, when they contract to do the work of slaughter; and in cool of passion, and nerve will permit, when they do not, they avoid the task. Under this law [illegible] engaged in opposite armies, [illegible] will be [illegible] and [illegible] and [illegible] and [illegible] mutual love and friendship.

survive, their harmony is unbroken, by this mutual attempt on each other's life. If either fall, the survivor, perhaps, builds a monument to his memory, and mourns for him as a brother. Military men, and those, who occasionally adopt their practice, in civil life, no longer slay one another, in a passion. And, though their business is, as much as ever, to stab, to shoot, and to kill, yet this is not done with savage looks and barbarous rites, but with a fashionable air, and in a gentlemanly way. They meet; are mannered and civil in their deportment; they kill; or are killed. When the life of either is gone, the affair is over. They do not, as formerly, deny honourable burial. They cut off no hands, or ears. They take no scalps. They thrust no thongs through the feet of the dead, and drag the body in triumph at their chariot wheels.

These advances, although not great, are yet somewhat. As far as they extend, they indicate a degree of moral improvement; some mitigation of the calamities of war; some diminution of its causes and its inducements, proceeding from the military class itself. But the great and only sure ground of hope of amelioration, in relation to these objects, rests on the improving moral and intellectual condition of mankind." [*Remainder next week.*]

NEWS.

The following reports have been made to us during the week, and we deem it our duty as an impartial editor to lay them before the readers.

1. It was reported that the editor, or one of his correspondents, or some other person unknown, had been engaged in a *squabble* in State-Street last Saturday. We can only answer for ourself that we were not there, and can prove an alibi.

2. It was currently reported near the Washington Gardens, that a merchant of this town had commenced a suit against the editor for a *libel*. This may be true, but we have had no other notice of it, than the above report.

3. It was reported, near the Old South Church, that the merchant alluded to in Report No. 2, had given the editor *three hundred and eighty seven* dollars for a "retraction" in our last. We are extremely sorry to add that there is no truth in this report. This will not however appear surprising when the reader is informed that the report was circulated by a member of the aforesaid Old South orthodox congregation.

COMMUNICATION.

NO PAY, NO PREACHING.

It is much to be lamented that the members of the Convention neglected to attend in a body the late Christmas festival at the Stone Chapel. The prodigious eloquence which on that occasion shook the very pulpit, from which it issued, with the terrors of conviction, and set the walls in a blaze by the bursting of its immortal fires, would awfully have warned them against "inflicting," even in thought, on this great world of Massachusetts, the national calamity of independent worship and *apostolick* priesthood; a calamity far more extensive than even the fatal revocation of the Nantz Decree. It is still more to be lamented that some of the wretched advocates of such wanton excess of *liberality*, so *aptly* termed "a narrow minded, sensual, and low-toned policy" should attach to a *superhuman* effusion of genius more presumption, and more unfair appropriation of time, place, and circumstances, *ex-cathedra*, than they did to the forestalling charge of the Chief Justice, *ex-officio*. What though "the wise men of the east" were actually sitting in solemn deliberation upon the worldly interests of religion? A more numerical superiority could not exempt men of any stamp from the obvious and necessary advantage, which ought to have been embraced with thankfulness, of being properly lectured by one so exalted above his fellow-mortals, that before his single giant wisdom, the collective wisdom of all besides, shrinks to a pigmy insignificance. And shall "the most wonderful young man in the world," "the most learned man alive," as recorded even in the oracular pages of the infallible Sentinel, a man to whom even the Monk of Madrid, father Ambrosio himself, would be but a parrot, have no more privilege than a common, aged, clever kind of a Judge? Forbid it Heaven! The very magnanimity, with which the inspired preacher disregarded all suspicion of self-interest in denouncing beforehand an act, by which preachers alone might fear to lose some fraction of profit, is entitled to our gratitude and unqualified admiration. It were indeed an indelible stigma upon our free government and country to have allowed the same *unrestrained, voluntary* and *consistent* mode of purchasing food for the soul which is enjoyed in procuring it for the body.

I join heart and soul in the concluding hope, prayer and prediction, that the long absent precious "dark ages," [and with them the *tolerant* holy inquisition] may again revisit us or at least our posterity; and then good angels, so happily multiplied since the days of Sterne, shall one and all weep over, while not only "characters of blood" but bloody stripes shall grunge, the atrocious and impious conspiracy to pauperize a future Christendom from exhorting by the christian process of distress, what, in absence of compulsion, might be given in greater proportion, from good will and principle. I also fully and deeply appreciate the bounteous generosity which permitted my ears, in common with others, on last succeeding Monday, to drink so much edification for nothing.

Since all the difference between one madman and a respectable many, consists in his thinking all but himself crazy, while they jointly try to enforce upon him the same conclusion; a pulpit orator so miraculously endowed, may surely pronounce all those *wrong* who are profane enough not to think him *right*, and proclaim all who do not *affect* to believe what he *professes* as wretches among whom it is impossible to live without some precautionary *efficient* engine to draw them to his own side, even at the risk of dislocating their limbs. In short, I am enchanted with the new and sublime definition of *real* religion, which, contrary to my former silly notions, brooks not the privacy of thought, the sacredness of self communion, the privilege of conscience, or "the singleness of concern."

Ancient spinsters are likewise greatly indebted to such a favourable and unlooked for solution of that mystery, that sympathetic union between *religious ardour* and *ardent activity* in prying into a neighbour's affairs, which has for ages continued the unexplained characteristic of an old maid.

A CONVERT.

MR. EDITOR,

Having heard the following toast at the Plymouth Celebration, and not having seen it in any newspaper, I send it to you for insertion. —"Mr. President, allow me to give as a toast the expression of Mr. Pope:—Our fashionable divines—" a saint in crape is twice a saint in lawn."

MR. BUCKINGHAM,

A writer in one of the New-York newspapers after noticing the excellencies and defects of Mr. Kean as an actor, remarks that his range of characters, particularly those in which he has been applauded and admired, (no matter whether justly or not) is more extensive than Mr. Cooper's. How far that writer is to be credited, the following statement may determine.

The characters which have the letter C. and K. annexed to them, are played both by Mr. Cooper and Mr. Kean—those with the letter C. are played only by Mr. C., and those with the letter K., only by Mr. K.—The asterisk denotes those in which the first, and the cross those in which the last, only of those gentlemen is distinguished for his extraordinary excellence.

Alexander the great,	*Alexander, C. and K.
Abbelino,	Abellino, C.
Adelgitha,	*Michael Dacas, C.
"	*Guiscard, C.
Alphonso,	Orrino, C.
Apostate,	Malec, C.
Brutus,	Brutus, C. and K.
Bertram,	Bertram, C. and K.
Coriolanus,	*Coriolanus, C.
Cato,	Cato, C.
Catherine and Petruchio,	Petruchio, C. and K.
Curfew,	Fitzharding, C.
De Montfort,	De Montfort, C.
Douglas,	Norval & Glenalvon, C. & K.
Fair Penitent,	Lothario, C.
Fall of Bellisaira,	Amurath, C.
Gamester,	Beverly, C.
Henry IVth,	Falstaff and Hotspur, C.
Honey Moon,	*Duke Aranza, C. and K.
Henry VIII.	*Cardinal Wolsey, C.
Hamlet,	*Hamlet, C. and K.
Iron Chest,	†Sir Ed. Mortimer, C. and K.
King John,	†King John, C. and K.
"	Falconbridge, C.
Julius Cæsar,	*Mark Antony, C.
Jane Shore,	Hastings, C.
Lear,	†Lear, C. and K.
Liar,	Young Wilding, C.
Merchant of Venice,	†Shylock, C. and K.
Macbeth,	*Macbeth, C. and K.
Manuel,	Manuel, C.
Mountaineers,	Octavian, C. and K.
Much ado about nothing,	Benedick, C.
New way to pay old debts,	†Sir Giles Overreach, K.
Oroonoko,	Oroonoko, K.
Othello,	*†Othello, C. and K.
"	Iago, C. and K.
Orphan,	Chamont, C.
Richard III.	†Richard, C. and K.
"	Richmond, C.
Richard II.	†Richard, K.
Revenge,	Zanga, C. and K.
Rule a Wife,	†Leon, C.
Romeo and Juliet,	Romeo C. and K.
"	Mercutio, C.
Rolla,	*Rolla, C.
Robbers,	Charles, C.
Surrender of Calais,	Pierre, K.
Town and Country,	†Reuben Glenroy, K.
Tempest,	Prospero, C.
Timon of Athens,	Timon, K.
Tamerlane,	Bajazet, K.
Venice Preserved,	Jaffier, C.
"	*Pierre, C.
Virginius,	*Virginius, C.
Wheel of Fortune,	Penruddock, C.

In the above enumeration are included (with two or three exceptions) the most important characters in the Drama, and it is by an actor's merit in those, that the extent and versatility of his genius are to be ascertained and determined. Other characters there undoubtedly are, common alike to Mr. C. and Mr. K. and others, which only one of those gentlemen has acted; but they cannot be of importance enough to be particularly mentioned. That there are not many of those which Kean appeared in, while at the provincial theatres in England, upon which he would be willing to rest any part of his fame, is evident enough from his never having resumed them since he has been an actor upon the Metropolitan boards.

The following critique is inserted at the special request of the writer. We did not see the performance which is the subject of remark, and cannot be responsible for the propriety of the criticism. We trust that it is meant in kindness, though it may seem severe, and severity can do the amateurs no injury if there is cause for its exercise. They ought

"To thank Glenalvon for his counsel,
"Although it sounds so harshly." Ed.

Of the representation of the RIVALS on Tuesday evening at the Washington Garden Theatre, we cannot speak in terms of general approbation. Aware that the performers are for the most part amateurs, it would be unjust as well as unreasonable to require from them the excellence of professed actors. We have a right however to anticipate improvement commensurate with experience. We have a right to expect at least that the pledge which these gentlemen have given to their subscribers, will be honorably and ably redeemed. We have a right to presume that they will be perfect in the letter if not in the spirit of the characters they undertake to represent; and when it is considered they are well remunerated for their labours, when it is known that they have no other employment than to study and apply themselves to the business on which they have entered, surely this cannot be considered an unreasonable demand.

The most important male character in this comedy is unfortunately cast in Sir Anthony Absolute; and it was on this account we particularly regretted that the young man who sustained it, should have so unfortunately misconceived the part. Sir Anthony, according to the author, we take to be a hot, tempestuous, good hearted old man, subject to contrarieties of passion, but never losing sight of humanity, nor degenerating to silliness. Sir Anthony, however, according to its representative on the present occasion, appeared to be a compound of superannuated age and dotage of intellect; a medley of febrile peevishness, and childish absurdity; without either the vigour of the veteran, or the unquenchable ardour of the parent, anxious only for the well being of his son. There was also in this performance an apparent imitation of a professional actor, who some time since left the stage. We wish it had not been exhibited, as, we trust, the young gentlemen referred to has talent enough if judiciously cultivated to succeed in the same line of the drama which that performer contributed so eminently to adorn.

Sir Lucius O Trigger too was involved in a similar predicament. His blundering Irish was by the magic of the performer's wand converted into right down intelligible, legitimate English; while his companion *Acres*, who, by the bye, we must confess had less of grimace and distortion than usual, seemed frequently to enforce, without understanding, the meaning of the author. *Capt. Absolute*, appeared to be tolerably at home—but we would beg leave to remind him that the habit which he has acquired of a rapidity of utterance, often destroys the impression and defeats the sense of the sentiment expressed; and that the sudden fall of the voice at the end of a sentence, instead of tempering its cadences with deliberation, is calculated to render them indistinct and inefficient. We advise this gentleman if he values applause, to stick to light comedy altogether. He may succeed with considerable effect in the fops and dandies of fashionable life, but the little experience he has had in the Jaffiers, the Osmonds, and the other heroes of the buskin, must, we imagine, have impressed a conviction, that they are infinitely beyond his powers.—The other young men who took part in the performance, were distinguished by various merit, and of these *Falkland* and *Fag* were perhaps the least exceptionable; while the excellencies of the ladies received their full share of approbation from an indulgent auditory. When these gentlemen shall have become more perfect in their studies, more easy and graceful in their deportment, when they shall have infused more spirit and energy into their delineations, and shall have given up the novel practice of addressing soliloquies to the audience; they will find their account in more sincere demonstrations of pleasure, and more cordial manifestations of applause than they have hitherto received; but not till then will their claim be established to such rewards. GLENALVON.

MR. EDITOR,

By the politeness of a friend we were favoured, a short time since, with a ticket of admission to the performance of an Oratorio by the Handel and Haydn Society, in this town. We attended with a determination to be pleased, and when this is the case, it is believed, disappointment seldom follows. In the present instance our expectations were fully answered. Much credit is due to those who have the conducting of that society; and with their perseverance, knowledge, and attention, the science of Music will without doubt be greatly improved.

Some of the performances were done in a masterly style, and well calculated to elevate the soul to a contemplation, of the celestial strains of that Choir who unceasingly hymn the praises of the Creator. Many of the singers, were entitled to the approbation of all musical amateurs for their chaste and scientific performances. Personalities are not intended in these observations, but, we should be wanting to our own feelings, and forgetful of the justice due to real merit, were we to pass in silence, the air, "*When marshall'd on the mighty plain*," &c.—But while we were thus delighted, we could not but notice a few, who no doubt pride themselves on having *pretty voices*, which they turn and twist into new tangled shapes; and mentally we were led to suggest, that with their present knowledge of music, they would act a wiser part, should they only aspire to the performance of their Nurses' song, of

"*Lullaby baby upon the tree top.*
And when the wind blows the cradle will rock."

A voice unassisted by taste, judgement, and science, like a beautiful face, with a mind uninformed, soon becomes familiar, and ceases to charm. The bold and majestical choruses of Handel, and the rich, chaste, and flowing modulations of Haydn, can no more be correctly performed without a scientific knowledge of music, than a beautiful landscape can be produced by promiscuously daubing together the most delicate colours by an unskilful hand.

Should any thing that may follow be deemed too pointed, we can only answer, the necessity of the case requires it. A knowledge of thorough Base and the principles of harmony has ever been considered by scientific musicians essentially necessary to enable any one to perform on the organ, with correctness, or a hope of giving additional beauty to the performance, or pleasure to the audience. No sounds, not even the beat of the kettle drum, sooner become insipid, than those produced by rapidly running over the keys, with, simply, Air and Base. What would be the feelings of those great masters, Handel and Haydn, could they be present, and listen to the performance on the organ, of their best compositions, unaccompanied with harmony, and, with what astonishment, and disgust, would they hear the *twang-twang*, voluntaries, and tasteless interludes, too frequently played in the churches of this town! By them thorough Base was not left for the finishing work. It was made the first lesson of the scholar, and received by the amateur, as the most delicious treat. In France an extensive treatise on this subject has recently made its appearance, and is adopted as a standard classical book in all their musical academies. In this excellent work, thorough Base is stripped of all its mysteries, and made familiar to the pupil, even of tender years. We shall close these remarks, with a hint to some, who are continually sickening the public with publications said to be their own; and we cannot do it more to our own feelings, than by referring them to the fable of the Jack Daw with borrowed feathers—who, when every bird had taken his own, was reduced to his own primitive state, and found a lasting contempt added to his former poverty." P.

CENSUS OF BOSTON, 1820.

Whole number of inhabitants 2362—730 rateable polls. Whole number in Rev. Mr. Richardson's parish 1011—403 rateable polls.—Whole number in New North Parish (formerly Rev. Mr. Coleman's) 608—129 rateable polls. Whole number in Rev. Mr. Whitney's Parish 553—154 rateable polls. Whole number of persons belonging to other denominations than Congregationalists 191—64 rateable polls.—Census of 1810, 2382—increase 480. The preceding statement of the relative numbers in the several parishes, is as nearly correct as could be well ascertained. This, although an ancient town, has increased in population during the last ten years in a ratio that denotes a full participation in the general prosperity.

CORRESPONDENCE.

We regret that "Benjamin" on a late Christmas Sermon came to hand for publication. It shall appear next Friday. In the mean time we hope he will have opportunity to pursue the subject as he proposes in his introductory paragraph. He will not perhaps regret the omission of his article for a week when he finds that we have already two on the same subject.

☞ We have received a second communication signed "One, who has suffered by a Swindler," the purport of which is, that a report is in circulation that *he had made an acknowledgement to the Collector of having done wrong by his communication, and expressed his sorrow for it*—which report is untrue. He further states that so far from feeling sorry, that he gave notoriety to what might otherwise have been soon forgotten, he is determined, unless he has his just demands paid him, to bring forward other facts of a similar nature, in order that he may have, at least, the redress which the press can afford him, if the law is not on his side. We hope that his feelings may be appeased in some other way than by a second communication.

Marriages.

In this town, Mr. John H. Pearson to Miss Hannah Eddy Whitman; Mr. Benjamin Holt Brown to Miss Mary Bartlett Frost; Mr. Joseph Jeffs, jun. to Miss Joanna Dudley; Mr. Thomas Cushing to Miss Hannah Jeffs; Mr. George Archbald to Miss Mary-Ann Pratt; Mr. Edmund Wright, jr. editor of the *Patriot and Chronicle*, to Miss Angelina Standish of New-Bedford.

Masonic Calendar.

COMMUNICATIONS NEXT WEEK.

King Solomon's Lodge,	Charlestown,	Tuesday eve.
Bethesda, - -	Brighton,	do.
Portland, - -	Portland,	Wednesday.
St. Andrews, -	Boston,	Thursday.
Meridian, - -	Needham,	Friday.

District Deputy G. Masters appointed by the Grand Master of the G. L. of Massachusetts.

Rev. Paul Dean,	Boston,	1st. Dist.
John. G. Johnson, M. D.	Newburyport,	2d. Dist.
Sylvester Baker, Esq.	Barnstable,	3d. Dist.
Josiah J. Fiske, Esq.	Wrentham,	4th. Dist.
Abraham Haskell, jr.	Lunenburg,	5th. Dist.
James F. Robbins, Esq.	Templeton,	6th. Dist.
Rev. Alpheus Harding,	New-Salem,	7th. Dist.
Joseph Tucker, Esq.	Leroy,	8th. Dist.
Rev. Seth F. Swift,	Nantucket,	9th. Dist.

Officers installed in ESSEX LODGE, Salem, for ensuing year.

Henry Whipple, M.
Benjamin Day, S. W.
Jesse Smith, J. W.
Joseph Eveleth, Treas.
Thomas Palfrey, Sec.
Thomas Farlee jr. S. D.
Jacob Load, J. D.
Rev. Thomas Carlisle, Chaplain.
William Lummus, } Stewards.
David Allen, }
Rollins W. Merrill, Marsh.
John Albree, Tyler.

Officers in ARLEMAGE LODGE, Cambridge, elected Dec. 26, 1820.

Luther Guy, M.
John Tarbell, S. W.
Elisha W. Metcalf, J. W.
Josiah Hovey, Treas.
William J. Whipple, Sec.
Lawson Valentine, S. D.
Edwards Dickinson, J. D.
John Chamberlin, S. S.
Gamaliel Merritt, J. S.
Isaiah Bangs, Marshall.
Nathaniel Munroe, T.

THEATRE.

THIS Evening, Friday, Jan. 5, will be performed, the admired entertainment called

THE FATE OF CALAS.

After which an interlude in one act, called

HELPLESS ANIMALS,

Or, Ladies we can do without you.

To conclude with the melo drama of

BOTHWELL BRIGG.

WILLIAM BITTLE,

BURNISH GILDER, informs his friends and the public, that he has taken a shop in Scollay's Buildings, No. 8, directly over the store of William B. Callender, (entrance on Pemberton's hill,) where he will be happy to wait on all, who will favour him with their commands.

Looking Glasses and Picture Frames Gilded, &c. &c.

Constantly on hand to sell or let a large assortment of *PRINTS* and *PAINTINGS*, some of which are from eminent masters. Also, "Fahrenheit" Thermometers, *warranted*.

Camel's hair pencils of the best kind, (French,) assorted sizes at a low price. Also, keeps constantly on hand frames for Masonic Diplomas.

GOLD LEAF by the dozen, or single book.

Jan. 5.

NOTICE.

THE gentleman who advertised in yesterday's Daily Advertiser for a wife, is requested to call at Harmony (or "the waxworks") Hall, Middle-St. next Tuesday evening where he will find a variety of young Ladies possessed of the qualifications required,—and where he can make his selection.

☞ The above Hall is open every Tuesday and Friday evening for the reception of young Ladies and Gentlemen.

Jan. 5. [*Post fw.*]

OPEN EVERY EVENING,

(*Saturday and Sunday excepted*) *at 7 o'clock, and Exhibition begins at half past 7.*

THE ANDROIDES.

MR. HADDOCK, feels truly grateful for the distinguished patronage he has been honored with since he opened in Boston, and entertains a flattering hope of its continuance during his stay.

Boxes 50 cents, Gallery 25, Children under 12 years half price.

Tickets, at the Bar of Merchants' Hall, and at the Hall 25, Hanover-street.

☞ A Special Day Exhibition to select parties by giving a day's notice. Particulars in the hand-bills.

Dec. 28.

LYRA FUNEBRIS.

FOR THE NEW-ENGLAND GALAXY.

ACROSTIC,

For January 1st, 1821.

Intermingle, dear, sweet widow,
With your mantling cups and dishes.
Banish these bonds of folly
Sadness, Care, and Melancholy.
Happy ye to-whiling maids;
Young again be ye 'mo hidden
On each youth and virgin eye,
Unbought love! hasten thy joy.
All the hearth, with cheer crowned,
Misery age! mayst thou be none;
And, thy legends telling o'er,
Quaff the "good old times" once more.
Fancy! now unlock thy treasures,
Unto Industry his pleasures;—
Never let the sense of toil
Become a thankless soil;—
Where bold Commerce spreads his sail,
Mind thy richly freighted gale;—
Each freeman's virtue, prompt, reward;
And with one smile of kind regard,
Remember, last of all, the bard.

A. L.

DESULTORY GLEANINGS.

We cannot fill up a column with a better article, nor we trust, more to the acceptance of the readers who pretend to patriotism and literary taste, than the following Address, by the reverend Mr. Kendall, to the Massachusetts Historical Society in behalf of the Pilgrim Society, delivered at the festival at Plymouth, Dec. 22, 1820.

Mr. President, and Gentlemen, Committee of the Massachusetts Historical Society,

On account of the severe indisposition and consequent confinement of our venerable and worthy President, whose presence and talents have so often given life and added dignity to our annual celebrations, it has fallen to me, as the humble organ of the Trustees of the Pilgrim Society, and by their request, to bid you a cordial welcome to this ancient town, on this interesting occasion; and to assure you with how great sincerity we reciprocate your kind and affectionate congratulations and tender sympathies on the return of this memorable day.

It is to the Society, which you, Gentlemen, have the honor to represent, that we owe, if not the origin of our celebrations, yet the principal materials that have rendered them interesting to ourselves, and instructive and entertaining to our honored and respected visiters. Your care has preserved, and your industry and fidelity have circulated, many precious memorials of our ancestors. With the liveliest sensibility, therefore, we can assure you of our grateful acceptance of an entire copy of your rare and valuable Collections, so obligingly and politely presented to our Society on this animating occasion; and we promise to preserve them as a testimonial of your patronage and fraternal regard for our infant institution, and a safe and lasting depository of the fame of our venerable forefathers.

We are happy to find, that the objects and purposes of our Association, meet the approbation, and receive the countenance and sanction of the Historical Society of Massachusetts. Be assured, Gentlemen, it was not for the low and selfish purpose of an annual gratification of our own pleasure or pride that the Pilgrim Society was first organized; but for the benefit of our children, and their children, to the latest generations. By holding up to their contemplation the character and virtues of our illustrious ancestors; by reminding them of the principles and motives by which they were governed; by pointing them to the noble objects at which they aimed, and the glorious success that finally crowned their patience, and constancy, and perseverance in the cause of Christian Liberty and the rights of conscience—we indulged the hope of being able to awaken in their minds an honorable emulation to rise to the same excellence of character, to practise the same exalted virtues, to cultivate the same deep-rooted religious faith, to manifest the same unwavering confidence in the divine government—that they too might obtain a good report; that they too might stand fast in the liberty wherewith Christ hath made us free; and shewing the same diligence—might be followers of them, who through faith and patience inherit the promises. We trust the future observances of the day will shew, that we have not lost sight of the object of our Association.

The return of this interesting and joyous Anniversary, which completes two centuries since the landing of the Pilgrims on this hallowed spot, consecrated by their prayers, their tears, and their sepulchres, has naturally awakened a deeper interest in its celebration, and summoned together a larger collection of our friends and fellow citizens, to unite in the devout solemnities and innocent festivities of the day, and to pay their homage to the memory of our pious fathers. The very heavens appear to smile upon the occasion, and have favoured us with a cloudless sky, and a serene atmosphere. Genius and Eloquence and Piety have poured forth their offerings to enrich this intellectual feast, and teach us, that the glory of children are their fathers.

This day, which we, Gentlemen, are privileged to witness, is worthy of being kept as a jubilee by all the descendants of a renowned ancestry. And what our eyes have seen, and our ears heard, and our hearts felt on this occasion, is enough to satisfy, that the centre of these rejoicings, the rallying point of these celebrations, should be around the *Rock*, that was first pressed by the feet of the weary Pilgrims—near the consecrated *Hill*, that was intrenched with their own hands, and where the first altar was erected—on the banks of the *Stream*, whose pure waters refreshed their thirsty spirits—in view of the *Grounds*, that were tilled by their industry, and from which they gathered a scanty, but grateful subsistence for themselves and their little ones—near the humble *Graves* where their precious remains still sleep, but from which they will again awaken at the resurrection of the just.

These venerable memorials, to the sons of the Pilgrims, have lost no portion of interest by being made familiar with the contemplation of them. The lapse of two hundred years, instead of diminishing, seems rather to have strengthened our attachment, and deepened our veneration for every relic, that tends to keep in remembrance the illustrious founders of our empire. And we trust that our religious character will be improved, and our pious feelings elevated, by these annual commemorations: for who would not love with supreme affection, and delight to serve, and trust forever in that benevolent Being, whose parental care and over-watchful providence were so manifestly extended to these faithful, devoted servants of the Most High? "Stately they were the lot of his inheritance. And He found them, where he found the Patriarch, in a desert land, and in the waste, howling wilderness: he led them about, he instructed them, he kept them as the apple of his eye—*As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings*: so the Lord alone did lead them, and there was no strange God with them."

TWO HUNDRED YEARS AGO.

The following Song, written for the occasion, was sung by B. Brown, Esq. *at the Public Dinner at Plymouth, on the 22d inst.*

I.

Come, listen to my story,
The' often told before,
Of men who passed to glory
Thro' toil and travail sore;
Of men who did, for conscience' sake,
Their native land forego,
And sought a home and freedom here,
Two hundred years ago.

II.

O, 'twas no earthborn passion
That bade th' adventurers stray;
The world and all its fashion,
With them had passed away.
A voice from Heaven bade them look
Above the things below,
When here they sought a resting place
Two hundred years ago.

III.

O, dark the scene and dreary,
When here they sat them down;
Of storms and billows weary,
And chilled with winter's frown.
Deep moaned the forests to the wind,
Loud howled the savage foe;
While here their evening prayer arose
Two hundred years ago.

IV.

'Twould drown the heart in sorrow
To tell of all their woes:
Nor respite could they borrow,
But from the grave's repose.
Yet nought could daunt the Pilgrim Band,
Or sink their courage low,
Who came to plant the Gospel here
Two hundred years ago.

V.

With humble prayer and fasting
In every strait and grief,
They sought the Everlasting,
And found a sure relief.
Their cov'nant God o'ershadowed them,
Their shield from every foe,
And gave them here a dwelling place
Two hundred years ago.

VI.

Of fair New-England's glory
They laid the corner stone;
This praise, in deathless story,
Their grateful sons shall own.
Prophetic they foresaw, in time,
A mighty State should grow
From them, a few faint Pilgrims here,
Two hundred years ago.

VII.

If greatness be in daring,
Our Pilgrim Sires were great,
Whose sojourn here, unsparing
Disease and Famine wait;
And oft their treach'rous foes combined
To lay the strangers low,
While founding here their Commonwealth,
Two hundred years ago.

VIII.

Tho' seeming overzealous
In things by us deemed light,
They were but duly jealous
Of power usurping right.
They nobly chose to part with all
Most dear to men below,
To worship here their God in peace
Two hundred years ago.

IX.

From seeds they sowed with weeping,
Our richest harvests grow:
We still the fruits are reaping
Of Pilgrim enterprize.
Then grateful we to them will pay
The debt of fame we owe,
Who planted here the tree of life
Two hundred years ago.

X.

As comes this period yearly,
Around our cheerful fires,
We'll think and tell how dearly
Our comforts cost our sires.
For them we'll wake the votive song,
And bid the canvass glow,
Who fixed the home of Freedom here
Two hundred years ago.

The following splendid apostrophe to the celebrated horses of Lysippus, removed by Bonaparte from Venice, and since restored by the Allies, is from a poem by Mrs. Hemans, on "The restoration of the works of art to Italy."—*American.*

"Proud racers of the Sun! to fancy's thought,
Burning with spirit, from his essence caught,
No mortal birth ye seem—but formed to bear
Heaven's car of triumph thro' the realms of air;
To range uncurb'd the pathless fields of pace,
The winds your rivals in the glorious race;
Traverse empyreal spheres with buoyant feet,
Free as the zephyr, as the shot-star fleet;
And waft thro' worlds unknown the vital ray,
The flame that wakes creations into day.
Creatures of fire and ether! winged with light,
To track the regions of the Infinite!
From purer elements whose life was drawn,
Sprung from the sunbeam, offspring of the dawn.
What years on years, in silence gliding by,
Have spar'd those forms of perfect symmetry!
Moulded by Art to dignify alone
Her own bright deity's resplendent throne,
Since first her skill their fiery grace bestowed,
Meet for such lofty fate, such high abode,
How many a race, whose tales of glory seem
An echo's voice—the music of a dream,
Whose records feebly from oblivion save
A few bright traces of the wise and brave;
How many a state, whose pillar'd strength sublime
Defied the storms of war, the waves of time,
Towering o'er earth majestic and alone,
Fortress of power—has flourished and is gone!
And they, from clime to clime by conquest borne,
Each fleeting triumph destined to adorn,
They, that of powers and kingdoms lord and weal,
Have seen the noontide and the setting sun,
Consummate still in every grace remain,
As o'er *their* heads had ages roll'd in vain!"

HIGH SENSE OF HONOR IN A PAGAN, OR EAST-INDIA SOLDIER.

An Englishman, once on a hunting party, had drunk a Peon for having let loose, at an improper time, a greyhound. The Peon happened to be a Rajpoot, which is the highest tribe of Hindoo soldiery. On receiving the blow, he started back with an appearance of horror and amazement, and drew his sword. But again composing himself, and looking steadfastly at his master, he said, "I am your servant, and have long eat your rice;" and having pronounced this, he plunged the dagger into his own bosom. In these few words the poor man pathetically expressed—"The sum that has been received by you shall not only save your life, but in sparing yours, I must lose my own, as I cannot survive my dishonor."

INSTANCE OF HONESTY.

A farmer of the name of Walter, who formerly resided near Stockton, became unfortunate and failed, and was unable to pay his creditors more than 5s. in the pound. Since that period (26 years ago) he has, by his industry, realized a sufficient sum to pay his creditors 20s. in the pound, and last Tuesday summoned the whole of them to the house of Mr. Simpson, Red Lion, Silver-street, in the city of Durham, where after treating them with a good dinner, he paid them a further dividend of twelve shillings. His creditors, wishing to testify their admiration, as well as gratitude, for such an honorable action, immediately subscribed a sum to buy Mrs. Walter a set of china.

Lon. Pap.

ABYSSINIAN FUNERALS.

We extract the following from the Transactions of the Literary Society at Bombay, on account of the striking resemblance which the ceremony described bears to an Irish Wake. The narrator is N. Pearce, an English seaman, who has resided since 1805 in the country: "The Abyssinians, have great crying and yowling for the dead for many days, and appoint a particular day for a general cry, which ends their crying. Afterwards on this day all relations and acquaintances far and near assemble together upon a plain spot of ground, as near the house of the deceased as possible, where a cradle is placed covered with silk, and two large pillows on each side of the cradle; something in the representation of a corpse, covered with a cloth, is placed in the middle of the cradle. If a very great person, or relation to the king, they in general make his effigy, which they place upon a mule, with a saddle, bridle, and saddle-cloth ornamented with gold and silver; all his household servants run round the cradle, some before and some behind the mule, according to their stations, when he was alive, crying, yowling, and firing their matchlocks, and tearing the skin off their temples and forehead, until the blood runs down their neck. In the front of the cradle the carpets of the deceased are spread and covered with the riches of his house, gold and silver ornamented dresses, silver-mounted swords, bottles, glasses, &c. to shew the public what a wealthy person he or she was. All who come to cry sit down in front in two parties, the men on the right hand and the women on the left: their heads are all shaved, and their temples and foreheads torn in such a manner as would frighten any one who was not acquainted with them. The relations then stand up one by one, in their turns, with a servant on each side of them to keep them from falling, as they pretend to be so weak with sorrow, and begin while all the others are silent and listening to him or her, to praise the beauty and riches of the deceased, and what acts he had done when alive; that when on horseback he was St. George, and on foot like the angel Michael and a great deal of other nonsense; after ending their speech in a very sorrowful tone, they all at once make a loud bellow and tear their temples. After the cry is over, they all go into a large house like a barn where they eat and drink until they turn their sorrow into merriment and quarrelling."

THE LOTTERY.

It is universally admitted, that what has a tendency to divert any considerable portion of the public from those regular and settled pursuits, by which alone the wealth either of individuals or of the community can be augmented, is at once hurtful to the state, and decidedly prejudicial to the best interests of society. Instead, however, of acting in unison with this well-established and uncontrovertible principle, his Majesty's Ministers, with the pious Lord Liverpool, the President of a Bible Society, at their head, for the sake of a miserable pittance of 200,000*l.* or 300,000*l.* a year, grant licenses to a few individuals to juggle the whole country with impunity; and contribute as far as in their power, to spread a taste for gambling, and to propagate a belief that we can hardly fail to become as rich as Crœsus, provided we buy a *sixteenth* of a lottery ticket. It is impossible to name a single village in the empire whose walls are not literally covered over with the quack advertisements of the different lottery agents. We every where meet with such puffing announcements, as "unprecedented rich state of the wheel," "four prizes of 20,000*l.* each," "grand prize of 30,000*l.* still undrawn," and so forth. It is not easy to estimate the mischief occasioned by this legalised system of fraud and deception. The poorer classes, and those whose circumstances are nearly desperate, and who are in consequence, stimulated to retrieve them by a cast of the dice, are the principle sufferers. Every person at all acquainted with the subject, knows that the blanks are infinitely more numerous than the prizes; and that any individual who should buy the *whole tickets* in the lottery, and thus make sure of gaining the "four of 20,000," and *all* the other prizes, would *certainly lose many thousand pounds.* No government ought to tolerate, much less countenance, such a barefaced imposition. Were a starving pauper to set himself down with a *garter table*, and attempt to divest an unwary passenger of a few pence, he would immediately be sent to the nearest police office, and treated as a rogue and a vagabond. And yet we are not ashamed to give a license to wholesale gamblers—to invite the public to adventure in schemes which must necessarily be ruinous to nine-tenths of those who are foolish enough to swallow the gilded bait. Is this even handed justice?—*Scotsman.*

INTEMPERANCE.

The question will soon be brought in a legislative shape, to be disposed of at Washington, what shall be done—what means shall be adopted, for the replenishment of the national treasury? Various plans will be proposed; but a question may be asked, which while

would bear a tax with so little injury to the owner, so productive to the national treasury, as THIS! We have been blest with a redundant harvest! an all wise Providence has poured forth His bounties far beyond what is demanded for the consumption of man and beast, until we shall be visited by a return of autumnal munificence. It is this very excess of Almighty bounties of which our countrymen are now complaining. There are no wars in Europe, no vast armies to be fed and clothed by other nations, no cities to be wrapt in flames, no artificial famine to be created for the sole and exclusive benefit of the United States. We complain, indeed, that the Deity has been too redundant, in his bounties for the welfare of man; for this idea is distinctly conveyed, when we say that commerce has been declining. But we, with an industry peculiar to ourselves have converted such Almighty benevolence into poison. The very grain which was destined for the life-sustaining bread, which was ordained for the support of man and beast, is distilled into an intoxicating beverage, by which families are undone, vice made popular, ruin and distress, crime, infamy and poverty are brought together—by which our jails, our dungeons, our penitentiaries, are filled and crowded with miserable victims, the pollution, the scandal, the scorn of their species. The beneficence of the Deity is traced by the awful ingratitude of man, by the manner in which we extort curses from His blessings. Autumnal bounties are discovered in the cheapness with which the poison of life may be bought and sold, in the haunts of infamy, and in the sties of human depravity. To impose a tax on the article that converts men into maniacs, thieves, robbers, and murderers—that bring upon families, not only poverty, but crime, is what our Legislatures are bound to do, not only as Legislators, but as Christians. The benignant dispensations of an Almighty God are thus distorted into curses by the ingenuity of man; converted into poison, poverty, disease, infamy and death. The votaries of such maniac frenzy are beckoning the approach of the king of terrors; they are rushing headlong into their graves, without repentance, and braving, as it were, the avenging Judge and their unalterable allotment. A tax on this article was proposed and rejected at the last session of Congress; but we presume, without that deep consideration that so vitally important a subject demands. It is not a question of policy, an accursed word, employed to justify any enormity, that ought indignantly to be spurned from the English language—it is a question of Christian morality—it is a question, whether it shall be put in the power of a man to rob his innocent wife and blooming children of the honest avails of his industry, to become a maniac; whether this smiling group shall be converted into paupers; whether they shall demand and receive charity from parsimonious and thriving economy; whether they will interpose their authority to bring back to his home, and to his family hearth, this vagabond from virtue? This is the simple statement of the question presented to Congress for their decision; it is stripped of all ornament, of all borrowed plumage. Our Legislators do not hesitate to doom to the gibbet a robber of the mail: Baltimore has furnished three examples of such victims. Will our Legislators do this, and, at the same time refuse to do a single act to prevent those crimes which lead to dungeons, to penitentiaries, to the gibbet, and to the final judgment of an offended God? We propose shortly to lay before our Legislators, assembled at Washington, such a body of facts, and such shocking details, as will convince the most incredulous.—*Morn. Chron.*

TOMB STONES.

The following circumstance actually took place in the county of Licking, a short time since. A poor man obtained judgment against his wealthy neighbour, for twenty dollars. To satisfy the execution, he went to a stone cutter, and purchased a parcel of unlettered tomb stones, or stone monuments. The poor man could make no use of the stones to advantage, and was under necessity to dispose of the judgment to the best advantage.

Quere. What will men think of next, to turn out on executions, to cheat their honest creditors, or keep them out of their honest dues?—*American.*

An American lady in London, in a letter to a friend in New-York, dated Oct. 1820, thus describes a dandy Lord.

"I was in Hyde Park on Sunday. It was crowded with fashion. Lord Petershaw is the *blood of the day.* He is the most complete show I ever saw. He wears large mustachios, a beard or tuft on his chin, very high collar to his shirt, a black cravat tied in a large bow where the ruffles should be, a white dress, resembling a carter's frock, and over that a black jemmy coat, almost off his shoulders, with his coat sleeves turned half way up his arms, his wristbands covering his hands. He wears a very small hat, with a very low crown, and a small rim, just to cover the top of his head, and a *boquet* before him completes the object. He has a little footman, in white livery, by his side. He bawls out, "*how are you,*" so loud, you can hear him almost over the Park. His face is as yellow as a pumpkin. He attracts general attention, and whenever he stops he is surrounded."—*Advocate.*

Religion is doubtless the greatest art, that influences the minds of men. And as politics are often carried on with craft, a system so simple, so pure, so divine, should not be made the stalking-horse of it.

Rigor, in matters of religion, [illegible] all christian [illegible], but many times [illegible] subtle and reserved hypocrites.